

Reflections of Dominican Spirituality



The Windows of St. Dominic Church, Washington, D.C.

St. Dominic Church of Washington, D.C., is an active center of spiritual life in the heart of the nation's capital. The beauty of this Victorian Gothic church, completed in 1875, is especially evident in its stained-glass windows. Twenty-four windows, twelve along each side of the church, illustrate scenes from the life of the church's patron—St. Dominic (ca. 1171–1221), founder of the Dominican Order, officially known as the Order of Preachers. At the bottom of each window is shown a Dominican saint or a blessed whose story is an intriguing chronicle of faith, courage, hope, charity, and love. Other windows depict themes and images integral to the Dominican tradition.

Stained glass, an essentially Christian art, represents a wondrous fusion of art, architecture, and Christian history and liturgy. Beginning in medieval times, stained-glass windows were used to instruct people in Christian faith and practice. Through pictorial language they convey moral ideals—sermons that reach the heart through the eyes instead of the ears. The richly colored, translucent mosaics of St. Dominic Church are a visual communication of Catholic truth, tradition, social justice, and faith. They are also an inspiration for meditative prayer and reflection.

A few of the windows of St. Dominic Church date from the nineteenth century, among them the grand altar windows, the rose window, the St. Peter and St. Paul window, and the Dominican shields. The twenty-four large windows along the sides as well as the windows of the chapels (“Alter Christus,” “O Lumen,” and “Salve Regina”) and the rear balcony window (“Under Our Lady’s Mantle”) were designed by the internationally



renowned Edward W. Heimer family and produced in 1965 by Heimer and Company Stained Glass Studio in Clifton, New Jersey. Making stained glass has been a Heimer family tradition, beginning with George Heimer's work in Bavaria and Switzerland in the late 1890s and early 1900s. Using techniques that have changed little over the centuries, the Heimers created intricate portraits filled with rich detail and color. Their beauty

contributes to the grandeur and mystery of St. Dominic Church and enhances the worship of God.

In preparing this guide I was aided by parishioners of St. Dominic Church, other friends, and family members. Key inspiration came from Dominican friends at St. Dominic Priory, Washington, D.C.; The Dominican House of Studies, Washington, D.C.; St. Stephen Priory Spiritual Life Center, Dover, Massachusetts; and Providence College, Providence, Rhode Island. I particularly thank Fr. Edward Gaffney, O.P.; Fr. Norman A. Haddad, O.P.; Fr. Robert B. Haller, O.P.; Fr. John F. Hinnebusch, O.P.; Fr. William A. Newman, O.P.; Fr. Philip A. Smith, O.P.; and Fr. Bruce Williams, O.P. The pastor of St. Dominic Church, Fr. Donald P. Thibault, O.P., provided invaluable support. Primary sources included Augusta T. Drane's *History of St. Dominic*, M.-H. Vicaire's *St. Dominic and His Times*, William Hinnebusch's *History of the Dominicans*, and *Butler's Lives of the Saints*.

The legacy of St. Dominic and his followers and the distinctiveness of Dominican spirituality are not widely known. This guide is intended to encourage appreciation of the Dominican ideal of contemplative prayer combined with action to further the kingdom of God. —DR. MARY MORAN



Birth of St. Dominic

Dominic was born about the year 1171 in Caleruega in Castile, the north-central region of Spain. A strong Catholic presence had been established there since the eleventh century, when Christian forces pushed south into the region, then Moorish. The area's majestic monasteries, it is believed, made a strong impression on Dominic as a young man. Dominic was the youngest of three sons of Felix de Guzmán, a member of the rural knight-hood, and Jane (or Joanna) of Aza, the daughter of a noble Castilian family. Records of Dominic's forebears reveal a long line of soldiers and statesmen prominent in Spanish history.

Although not wealthy, Dominic's father saw to it that his children received a solid religious education first from his brother, the archpriest of the church of Gumiel d'Izán, and later in Palencia. This education gave Dominic not only a religious sensibility and skill in using texts of law but also a breadth of vision and a comprehensive approach to examining problems, skills he later applied to church problems. Dominic's birthplace is now one of the holy places of Spain.

Baptism of St. Dominic

Before Dominic's birth his mother, Jane of Aza, had a vision of a hound racing through the world with a flaming torch in its mouth, igniting everything it touched. A second extraordinary sign occurred at his baptism, which took place in the parish of San Sebastián in Caleruega. While the water was being poured on his head, his godmother saw a bright star shining on his forehead. These two images—a dog with a torch and a star—have since been associated with Dominic, and paintings and statues usually show him with a star over his forehead and accompanied by a dog with a torch in its mouth. His baptismal name, Dominic, means “the man of the Lord.” Through baptism, one of the seven sacraments in Catholic tradition, Dominic received God's presence in his life and the grace he radiated to others.





St. Dominic Studies at Palencia

At about the age of fourteen Dominic began studying in Palencia, then the only flourishing center of higher learning in Castile. There he devoted himself to the study of theology and philosophy and became known for his quick, inquisitive mind as well as for his ability to put his learning into action. His preaching and debating skills and his concepts of Christian living were undoubtedly formed during these years.

Many aspects of theology would become fundamental to Dominic's vision for preaching and Christian living: his emphasis on the integration of study and spirituality, his passion for truth, his recognition of all human beings as having been created in the image of God, his compassion for those mired in darkness and despair, and his burning desire to communicate his message. Dominic's skills in reasoning and logic enabled him to isolate theological error and heresy. He developed an ordered mind, as seen in his disputations and in the organization of his Order. During this time Dominic increasingly turned to prayer and the idea of combining the fruits of contemplation and prayer, a prominent characteristic of the Order. To this day Dominican tradition and spirituality emphasize the role of theology in preaching the Word contained in the Scriptures.

St. Dominic Sells His Books

Throughout his life Dominic preached charity and acted accordingly. In 1190, while he was studying in Palencia, a famine devastated all of Spain. Palencia suffered with the rest of the country, and people died of starvation in the streets. Moved with pity at the sight of the dying poor, Dominic resolved to put into practice Christ's counsel and do all he could to relieve their needs. He determined to sell all his belongings, even his priceless books, which he needed for his studies.

Before the invention of printing in the mid-fifteenth century, books were laboriously copied by hand. Much of this copying was done by monks; the manuscripts, preserved in monasteries, constituted the essentials of Western learning. Books in the twelfth century were extremely rare and valuable; thus, Dominic's sacrifice was immense. Establishing a center for alms giving, Dominic sold his goods and distributed the money to the poor. Dominic's act astonished and deeply moved his fellow students and masters in theology. Ashamed of how meager their own assistance had been, they were inspired to give alms in abundance, the citizens of the town opened their granaries, and their united efforts relieved the most urgent needs of the poor.





St. Dominic Offers Himself as Ransom

A second example of Dominic's heroic charity occurred while he was still a student in Palencia. To secure the freedom of a man held in slavery by the Moors, Dominic, whose funds had been exhausted during the time of the famine, offered to sell himself as ransom for the prisoner. Although the slave traders rejected his proposal, Dominic's efforts are a reminder of the profound importance of charity in Christian living and serve as a template for the church today as it conducts its works of charity and social justice.

St. Dominic's Ordination

In 1194 Dominic was ordained to the priesthood, receiving the Holy Spirit to become a disciple of Christ and to go out into the world, preach the Gospel, and teach all nations. Dominic was ordained in Osma, Spain, later the center of noteworthy ecclesiastical reform by Bishop Don Martín Bazán, a zealous advocate in restoring church discipline.

The ancient custom of the laying on of hands is a sign of consecration, blessing, and welcome to the ministry. By the grace of the sacrament, the priest is called to be a person of faith, giving strength and comfort in times of trial and weakness, a person of hope in times of discouragement and disappointment, and a person of prayer and compassion, bringing the love and forgiveness of God to the world. After Dominic was ordained, he mastered the art of contemplative prayer and sharing with others the fruits of contemplation. This sharing would become a prominent attribute of Dominican spirituality.





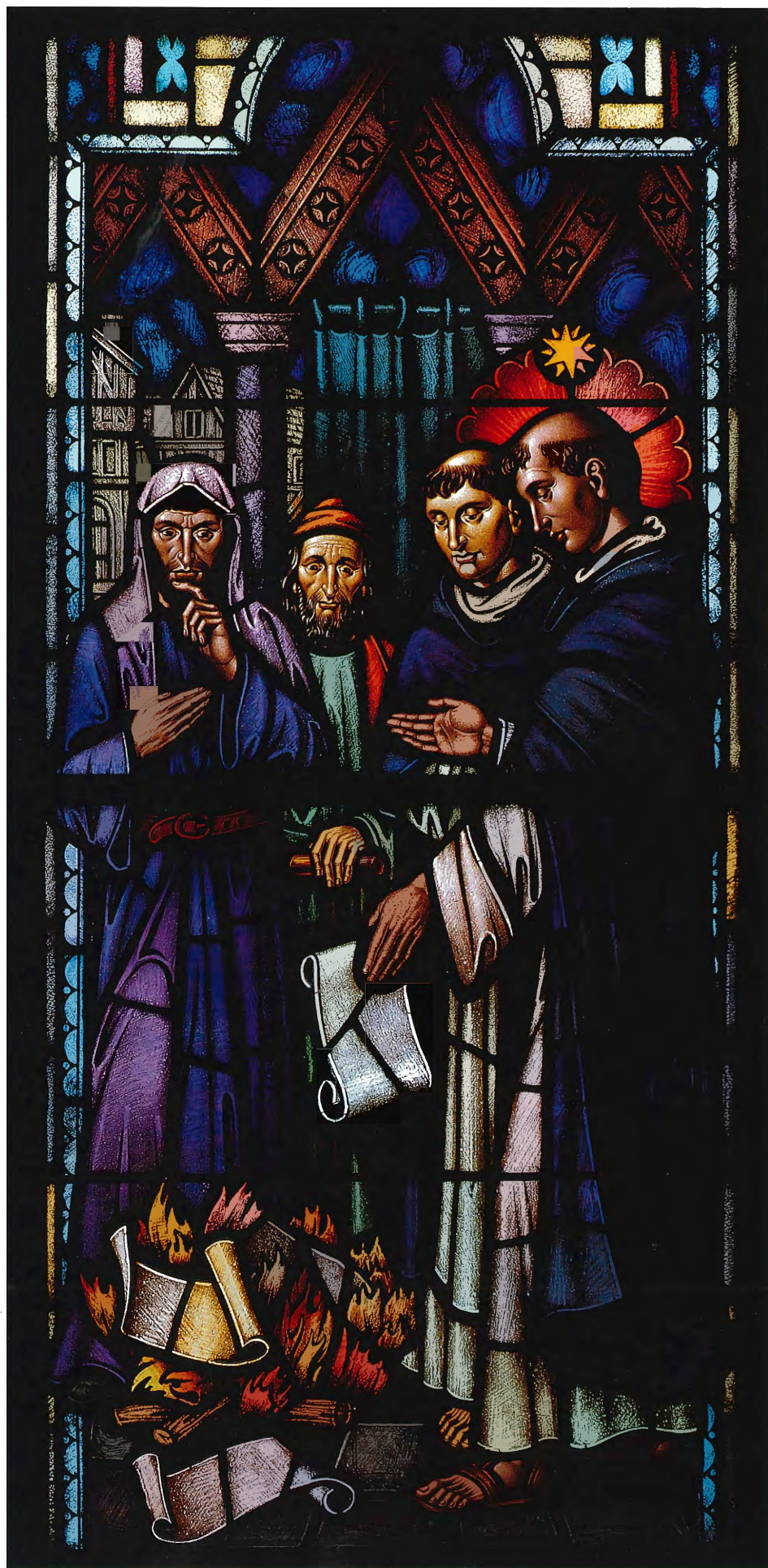
St. Dominic Preaching to the Albigenses

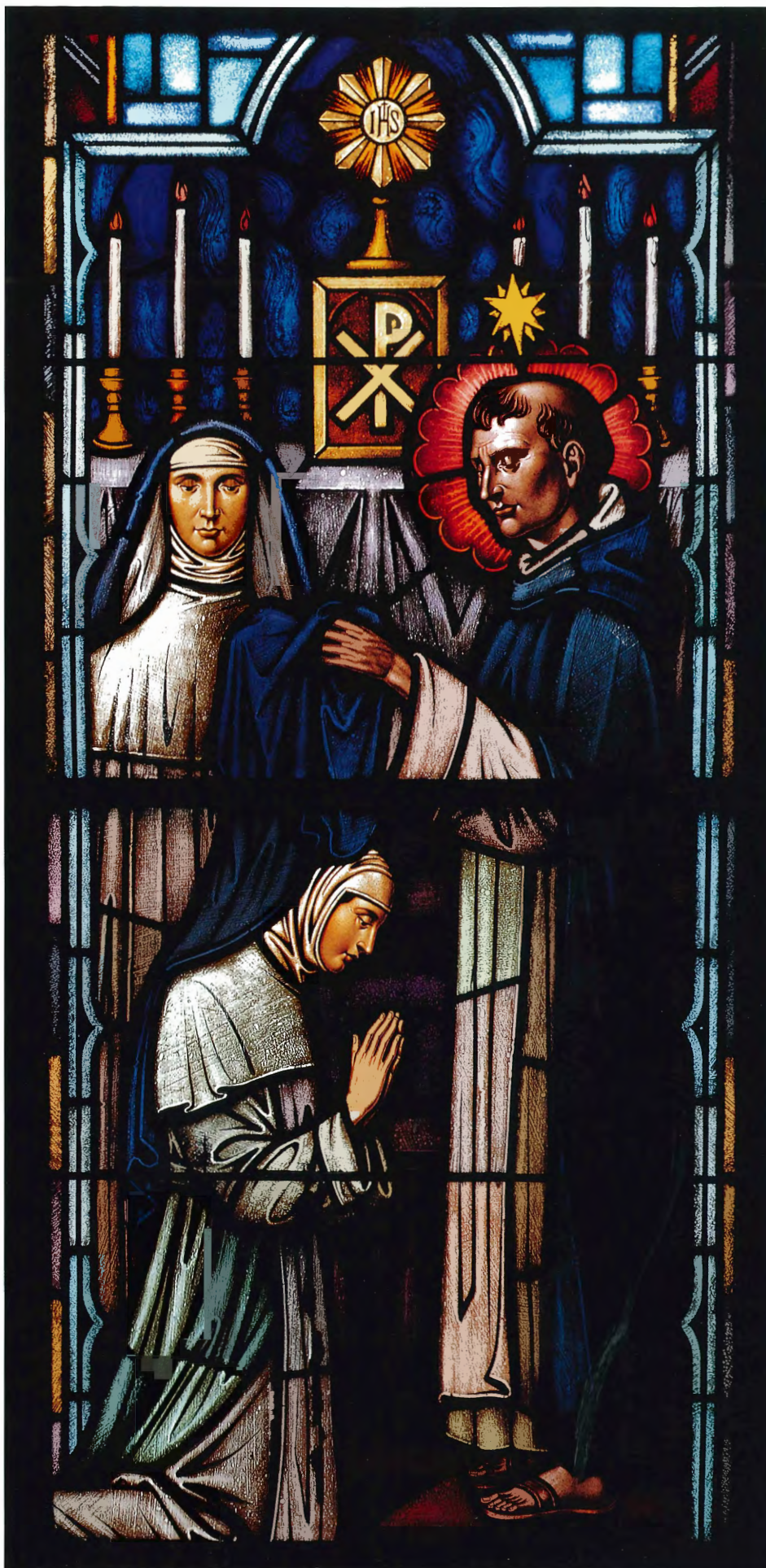
As a young priest Dominic served as a canon at the cathedral of Osma, Spain. In 1206 his bishop, Diego de Acebo, became the unofficial leader of a papal mission to Languedoc, in southern France. There the Albigensian heresy, which maintained that all material creation was evil, had made alarming inroads among the population. The bishop chose Dominic as his companion, and they went about the region preaching, living simply, and setting an example of poverty, humility, and virtue. To avenge the Albigenses' murder of the papal legate, Pope Innocent III ordered a military campaign against them. During the five years of civil war that ensued, from 1207 to 1212, Dominic and his followers continued in their mission of converting the Albigenses by example and persuasion rather than force, concentrating on the cities of Beziers, Carcassonne, and Toulouse, the main areas of heresy.

Because of his conduct and character, Dominic was successful in preaching to and converting the heretics when other clergy were not, for he demonstrated that an authentic preacher of the Gospel was one who lived according to its teachings. In 1215 Dominic was able to establish his headquarters in Toulouse. About this time he envisioned the idea of an order of preachers—a body of highly trained preachers living certain elements of the monastic tradition, bound by vows with emphasis on obedience but devoted to the active work of preaching and teaching anywhere and everywhere.

Miracle at Fanjeaux

Extraordinary deeds, recognized as miracles, are attributed to Dominic. The miracle at Fanjeaux, France, is now believed to have occurred at Montréal, about five miles from Fanjeaux, where heretical practices and beliefs were common. In medieval times public debates, or disputations, were a customary means of settling theological arguments, and numerous disputations were held between Catholics and dissenters. About 1206 Dominic was challenged to a public debate by the Albigenses concerning doctrinal truth. To test which beliefs contained divine truth, Dominic and a representative of the Albigenses each threw their writings into a fire. The heretic's dissertation was consumed by the flames, but Dominic's writings were miraculously saved and expelled from the fire three times. As the fame of this miracle spread, Dominic was seen as a champion of truth.





St. Dominic Establishes Second Order

In 1206, shortly after Bishop Diego and Dominic began preaching in France, they centered their mission at a house of nuns in Prouille. Here Dominic established the Second Order Dominicans. Intended for women converted from the Albigensian heresy, the Order provided a place for prayer and initially for teaching the children of wealthy townspeople. Like all other communities of the Second Order established later, the religious of Prouille eventually became strictly contemplative. Its residents, rescued from heresy, were carefully instructed in the truths of faith, and through their penances and prayers they supplemented the work of the preachers for the salvation of souls. Dominic is shown placing the Dominican veil on a nun kneeling before the Blessed Sacrament.

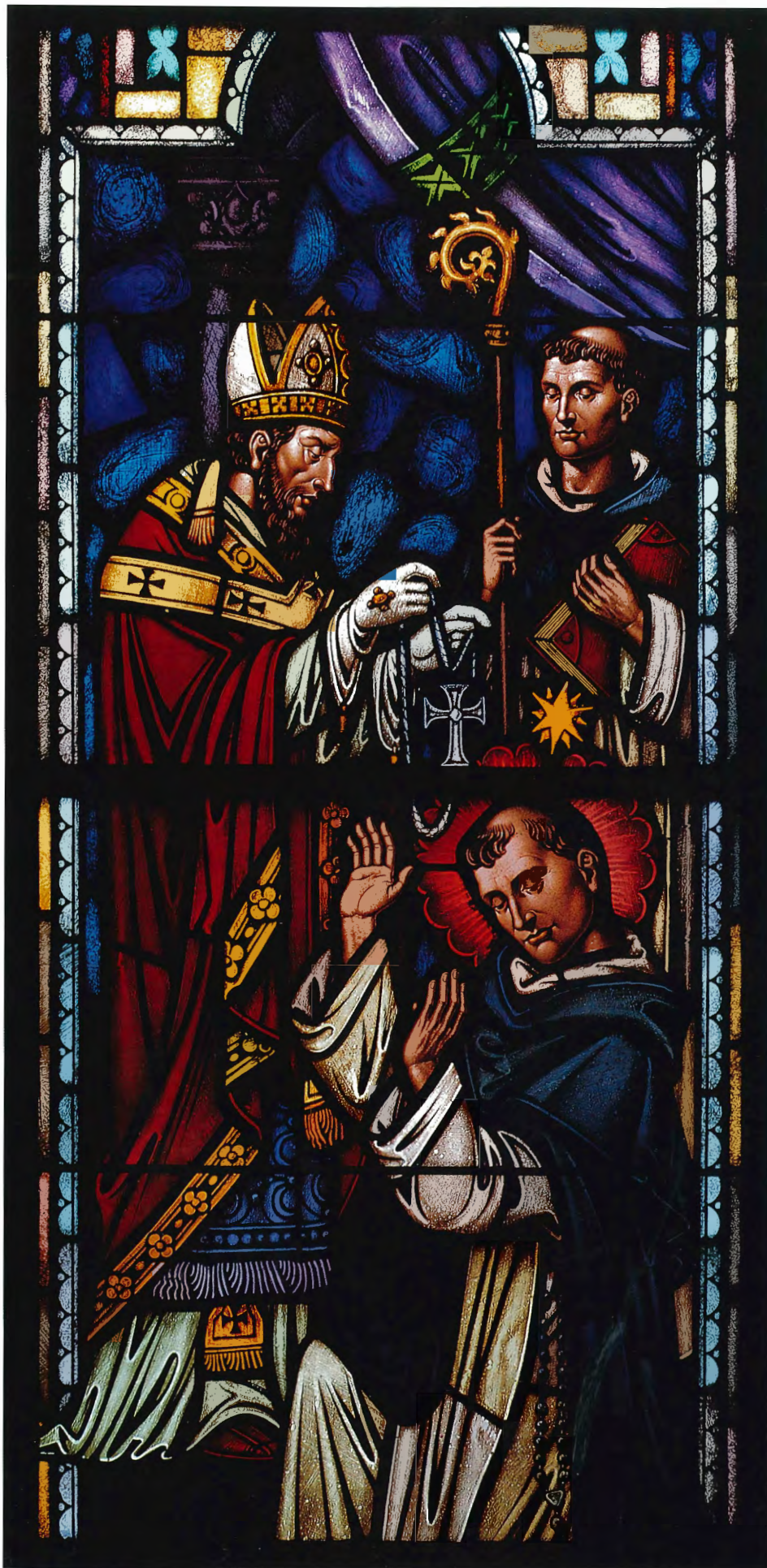
Today Dominic's Second Order consists of cloistered nuns who take solemn vows of poverty, chastity, and obedience and dedicate themselves to a life of silence, prayer, and penance. Intellectual, manual, and artistic work enables them to support themselves. They fast often, abstain from meat, rise during the night for prayer, and offer their lives to God for the salvation of souls and the welfare of the church.

St. Dominic Meets Simon de Montfort

Simon de Montfort (1165–1218), commander in chief of the French Crusades, was a friend and supporter of Dominic. Dominic first met this chivalrous knight in 1209 or shortly thereafter, and the two men became close friends. Both were engaged in combating heresy but in different ways: de Montfort by wielding the sword of battle, Dominic by wielding the Word of God. An exemplary Christian soldier, de Montfort finally defeated Raymund, count of Toulouse, at the battle of Muret on September 13, 1213. To such an extent did de Montfort attribute his success to Dominic's prayers that he erected a chapel dedicated to Our Lady of the Rosary in the church of St. James at Muret.

Dominic baptized one of de Montfort's daughters, who subsequently became a Cistercian nun, and solemnized the wedding of his son Almeric. Another daughter, Aicia de Joigny, persuaded her son to join the Dominican Order, and she herself founded a monastery of Dominican nuns at Montargis, of which she became prioress. His younger son was an English soldier and statesman. Simon de Montfort was killed during the siege of Toulouse in 1218.





St. Dominic Refuses Episcopate

Dominic's holiness endeared him to all. His way of winning souls and his virtues of humility, patience, and charity led church officials to encourage his promotion to the highest offices of the church. Three times Dominic was offered the episcopacy—the position of bishop—but each time he refused the honor. Around 1212 he was asked to serve as bishop of Béziers, France; in 1215 he was offered the see of Comminges; and at approximately the same time it is believed that he was offered the episcopacy of the diocese of Couserans. Bishop Garsic de L'Orte is shown with hands outstretched, holding a bishop's cross and chain, with Dominic making a gesture of refusal.

Dominic could not, however, avoid a temporary appointment as grand vicar to Guy, bishop of Carcassonne, who was called to preach during the French Crusades. While filling in for the bishop, during Lent of 1213, Dominic resided in the episcopal palace and discharged all the duties of the office without allowing them to interfere with his own preaching. Dominic's systematic refusal of high church office was partially due to his true humility, but he was also known to have extreme contempt for worldly honors and earthly glory. He justified his refusal to church authorities by claiming that he had to care for his recent foundations—that of the preachers and that in Prouille. Dominic wanted nothing more than the freedom to preach the Gospel.

Vision of Innocent III

In September 1215 Dominic accompanied Bishop Fulk of Toulouse to the Lateran Council, to be convened in Rome in November, where he sought approval from Pope Innocent III for his new Order. Innocent, renowned for raising the medieval papacy to its most prestigious level by reasserting papal supremacy over secular monarchs, was not convinced of the need for another formal order. There already existed too many orders that were poorly organized and prone to abuses, and the conciliar fathers were inclined to restrict new foundations to the two established orders, the Benedictines and the Augustinians. But Innocent may have privately sympathized with the friar movement, recognizing that the Dominicans' theological training would make them ideal combatants in the church's fight against heretical movements.

One night in a vision Innocent saw the Lateran basilica about to fall when suddenly Dominic threw himself against the building to steady it. This vision persuaded the pontiff that Dominic's Order was pleasing to heaven and would become one of the most powerful supporters of the church. Calling Dominic to him the next day, Innocent gave his initial approval and promised to confirm the Order at a later time. Dominic was to return to France and with his brothers choose an existing and approved rule (he decided on the Augustinian rule). Innocent approved the new Order in a communication addressed to "Master Dominic and the Brothers Preachers."





Pope Honorius Confirms Order of Preachers

The following year Dominic set out for Rome to obtain the promised confirmation of his Order from Pope Innocent III, his good friend. However, on the way he received news of the pope's death. Would he be successful with the new pope, Honorius III? After much prayer Dominic continued on his journey. Honorius received him graciously, kept his predecessor's promise, and confirmed the Order on December 22, 1216.

Adopting Innocent's title "The Order of Brothers Preachers" as the Order's official name, Honorius granted it the unique privilege of preaching the Gospel worldwide irrespective of diocesan boundaries, the first such commission in the church. The two scrolls he gave to Dominic read: "Honorius, Bishop, Servant of the servants of God, to our dear Son, Dominic, prior of Saint Romanus of Toulouse, and to your brethren who have made or will make profession of regular life, health, and Apostolic benediction. We, considering that the brethren of your Order will be the champions of the faith and true lights of the world, do confirm the Order in all its lands and possessions, present and to come, and we take the Order itself, with all its goods and rights, under our protection and government." By the time the Order was confirmed, Dominic had enlisted well-educated men from the Universities of Paris and Bologna. Thus, from the beginning the Dominicans placed study in preparation for preaching at the heart of their common life.

St. Dominic Meets St. Francis

Tradition holds that during Dominic's second visit to Rome, in 1216, he met Francis of Assisi in one of the churches there. Both were negotiating with the Holy See through their mutual patron, Cardinal Ugolino, later Pope Gregory IX, to obtain papal confirmation of their respective orders—the Order of Preachers and the Order of Friars Minor. Having seen Francis in a vision the night before, Dominic recognized him and rushed to greet him. A close friendship sprang up between the two, and to this day Dominicans and Franciscans exchange visits on each other's founder's feast days as a sign of unity toward a common goal. The mutual influences of Dominic and Francis can be seen in the development of their orders: Francis may have influenced Dominic to expand the practice of the vow of poverty, and the Friars Minor adopted the Dominican constitutional system as a result of their turbulent history after Francis's death.





St. Dominic Disperses Brethren

From the beginning Dominic insisted that his friars seek knowledge not for its own sake but to be “lights of the world.” “To contemplate and to give to others the fruits of contemplation” became the Order’s motto. Probably no scene in all the Dominican chronicles is more significant than Dominic’s last meeting with his brothers in Prouille, France, when he called them together to speak of his plan of dispersal.

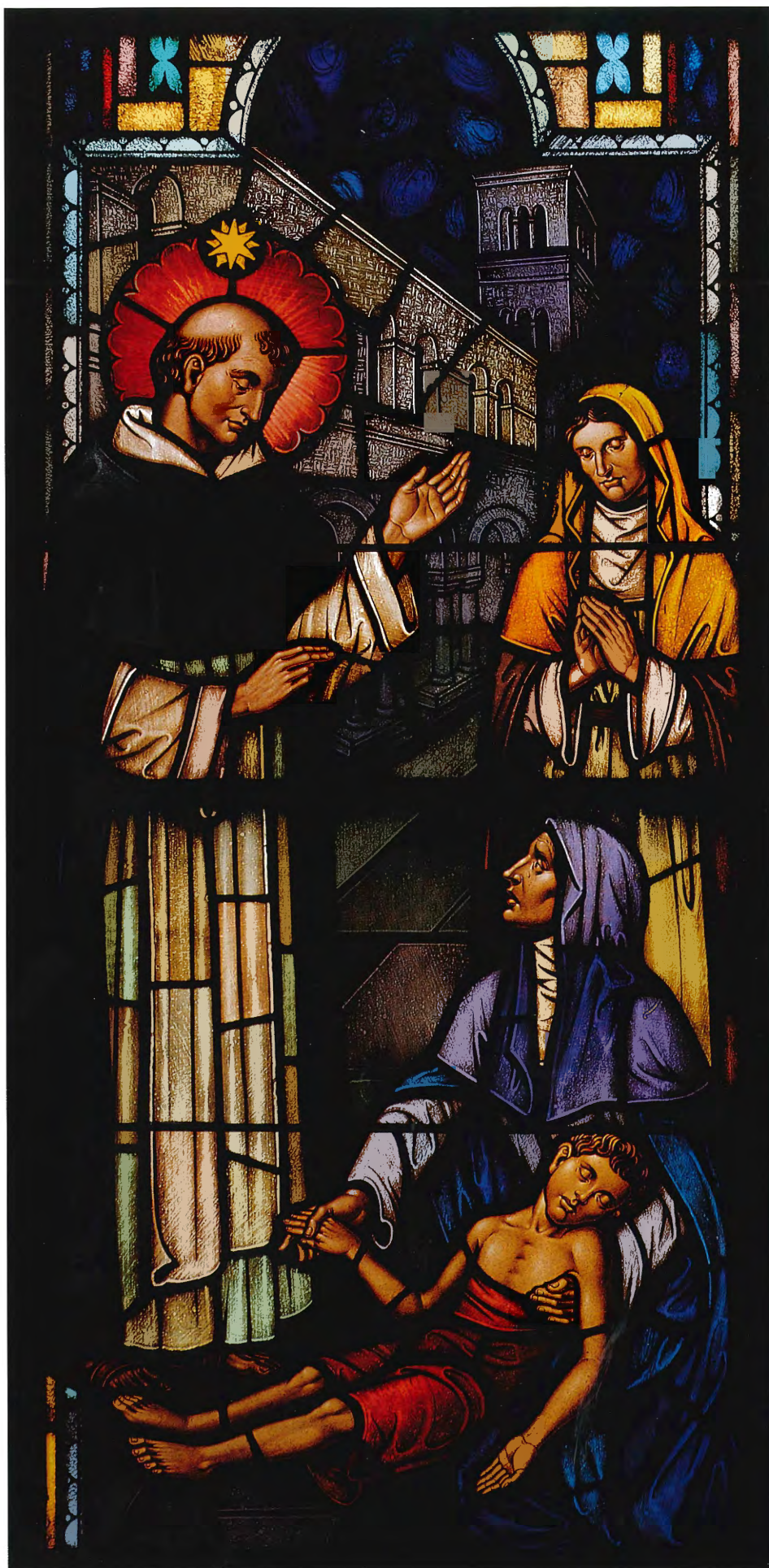
Dominic divided Europe among his spiritual sons, stating: “You are still a little flock, but already I have formed in my heart the prospect of dispersing you abroad. You will no longer abide in this sanctuary of Prouille. The world henceforth is your home, and the work God has ordained for you is preaching and teaching. Go ye, therefore, into the whole world and teach all nations. Preach to them the glad tidings of their redemption. Have confidence in God, for the field of your labors will one day widen to the uttermost ends of the earth.” Dominic’s plan was to establish near the world’s great universities centers of sacred preaching, communities whose members would be devoted to study, teaching, and preaching, as well as prayer. Dominic’s foresight has proved remarkable, for his diocesan preaching group became a universal order, its expansion focusing on Cambridge, Oxford, Paris, Bologna, and other great university centers of Europe.

Miracle at St. Sixtus

As the number of his brothers and communities increased, Dominic constantly traveled among them to encourage community members in their undertakings. After stays in Paris and Prouille he returned to Rome in January 1218. The eloquent preaching of the friars in Italy had attracted much attention—they are said to have been the first religious to preach publicly in Bologna—and admiration for them increased when it was learned that they were disciples of Dominic, whose fame had by this time spread throughout the country.

One of the most compelling events in the infant days of the Dominican Order was the miraculous feeding of the brothers at St. Sixtus Convent in Rome. It not only reveals Dominic's profound faith and deep confidence in God's help but also illustrates the true spirit of poverty. Because the friars had given all they had to the poor, they had no food for themselves, so two were sent into the city to beg. At the end of the day they had received nothing. When they returned to the refectory, an ample supply of bread appeared at Dominic's intercession. Two angels carrying loaves of bread in two white cloths that hung from their shoulders miraculously appeared in the refectory and began to serve the brothers, beginning with the youngest member of the community. When the last loaf was placed in front of Dominic, the angels disappeared. Since then Dominican priories and convents have commemorated this miracle by serving meals first to the younger members of the Order.





St. Dominic Raises Dead Child

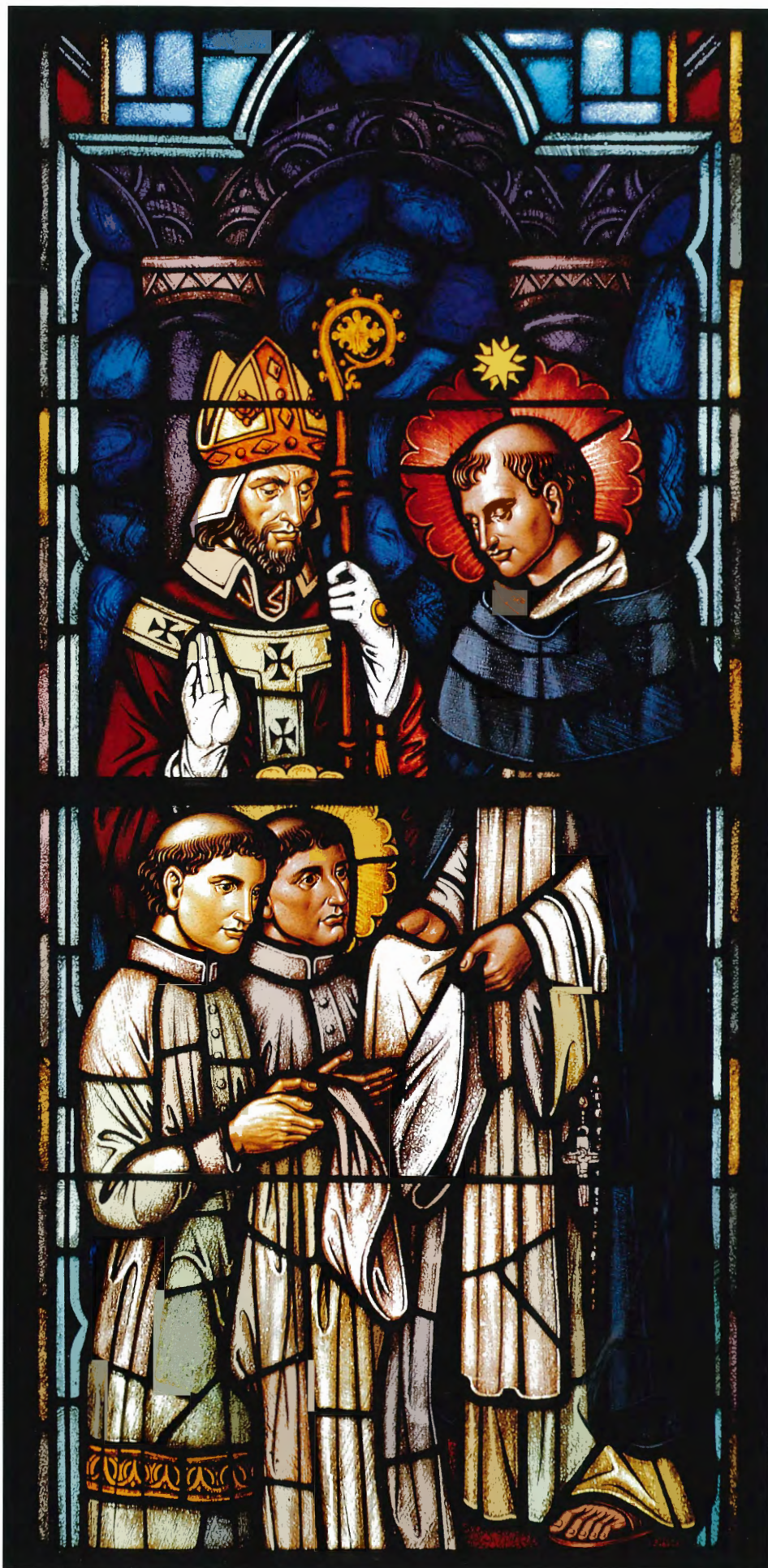
Dominic was one of the few of Christ's servants graced with the special charism of healing, and many healing miracles were attributed to his intercession. While in Rome, Dominic often preached at the church of St. Mark, where he drew enthusiastic crowds of people from all ranks of life. Among those who came to hear him was Gutadona, a widow. One day, rather than miss Dominic's preaching, she came to the church, leaving her only son at home dangerously ill. On her return she found that he had died. With her servants she carried the child's lifeless body back to St. Mark's and sought out Dominic. Dominic touched the child and raised him to life. As Christ had done, he told the woman not to tell anyone about the incident, but, as with those whom Christ had healed, the news spread rapidly. According to tradition, the story reached Honorius, who ordered it to be announced from the pulpits of the city. Dominic implored him to rescind the order, saying that his sense of true humility would force him to leave the country. The pope, however, remained steadfast and commanded Dominic to accept the people's veneration.

First General Chapter

The First General Chapter, at which Dominic presided, was held in 1220 in Bologna on the feast of Pentecost. A key objective was to organize the Dominican Order and frame its Constitution. Dominic wanted to increase the Order's efficiency by embodying in its Constitution the fruits of the brothers' practical experience and his steadfast rule requiring charity among all followers.

Even today a general chapter has three forms: a chapter of provincials (superiors), a chapter of diffinitors (delegates elected from the ranks), and an elective chapter (made up of both provincials and diffinitors), which meet in rotation. The chapter of diffinitors represents grass-roots thinking and balances the chapter of provincials. In all chapters, each delegate has one vote. A diffinitor is elected by a majority in each of the approximately thirty-seven Dominican provinces around the world, including four in the United States: Eastern, Southern, Central, and Western.





Establishing Foundation in Poland

In 1220 Bishop Ivo Odrowatz, the Polish bishop of Krakow, made a pilgrimage to Rome with his two nephews, the brothers Hyacinth and Ceslaus. While there they witnessed Dominic's miraculous raising to life of a young man named Napoleon at St. Sixtus. Afterwards, through Cardinal Ugolino, they became personally acquainted with Dominic and were deeply impressed by him. Subsequently, Bishop Ivo begged Dominic to send some of his friars to Poland, but the difficulty of the Polish language posed a barrier. Dominic proposed training the bishop's two nephews, who already knew Polish, as Dominicans. A few days later they asked for the habit of the Order, which they received from Dominic with Bishop Ivo standing by.

Six months later they and two other friars, Henry of Moravia and Herman, a noble German, were sent to Poland. There they preached the Gospel eloquently and founded five Dominican houses, which became centers of learning and preaching. Ceslaus planted the Order in Bohemia; Hyacinth extended his apostolate over Russia, Sweden, Norway, Prussia, Scandinavia, Lithuania, and the northern nations of Asia and possibly Scotland. With the establishment of the foundation throughout Poland, the Order of Preachers' mission covered half the known world.

St. Dominic, Papal Theologian

The Dominicans responded to specific needs they perceived in the contemporary church. One task they took on was combating heresy through learned preaching well grounded in careful theological preparation. While in Rome, Dominic preached in several churches and before the pope and the papal court during Lent. In recognition of his work there, Dominican tradition holds, Dominic was granted the honor of giving theological advice to the pope, a position he held until his death in 1221.

A few years after Dominic's death, Honorius created the formal office of the master of the sacred palace—technically, the theologian of the papal court or government. His responsibility included reviewing documents, writings, and books at the request of the pope or other church officials and offering a theological opinion on them. Dominic's successor in this role was Bartholomew of Bologna. Since then it has been the custom for the pope to appoint a Dominican as his official theologian. The Dominican Order has produced some of the greatest preachers of the Catholic Church and many of its leading theologians, including St. Thomas Aquinas, St. Albert the Great, Cardinal Cajetan, and John of St. Thomas. St. Catherine of Siena, a member of the Dominican Laity, was made a Doctor of the Church. In addition, many prominent contemporary theologians are Dominicans.





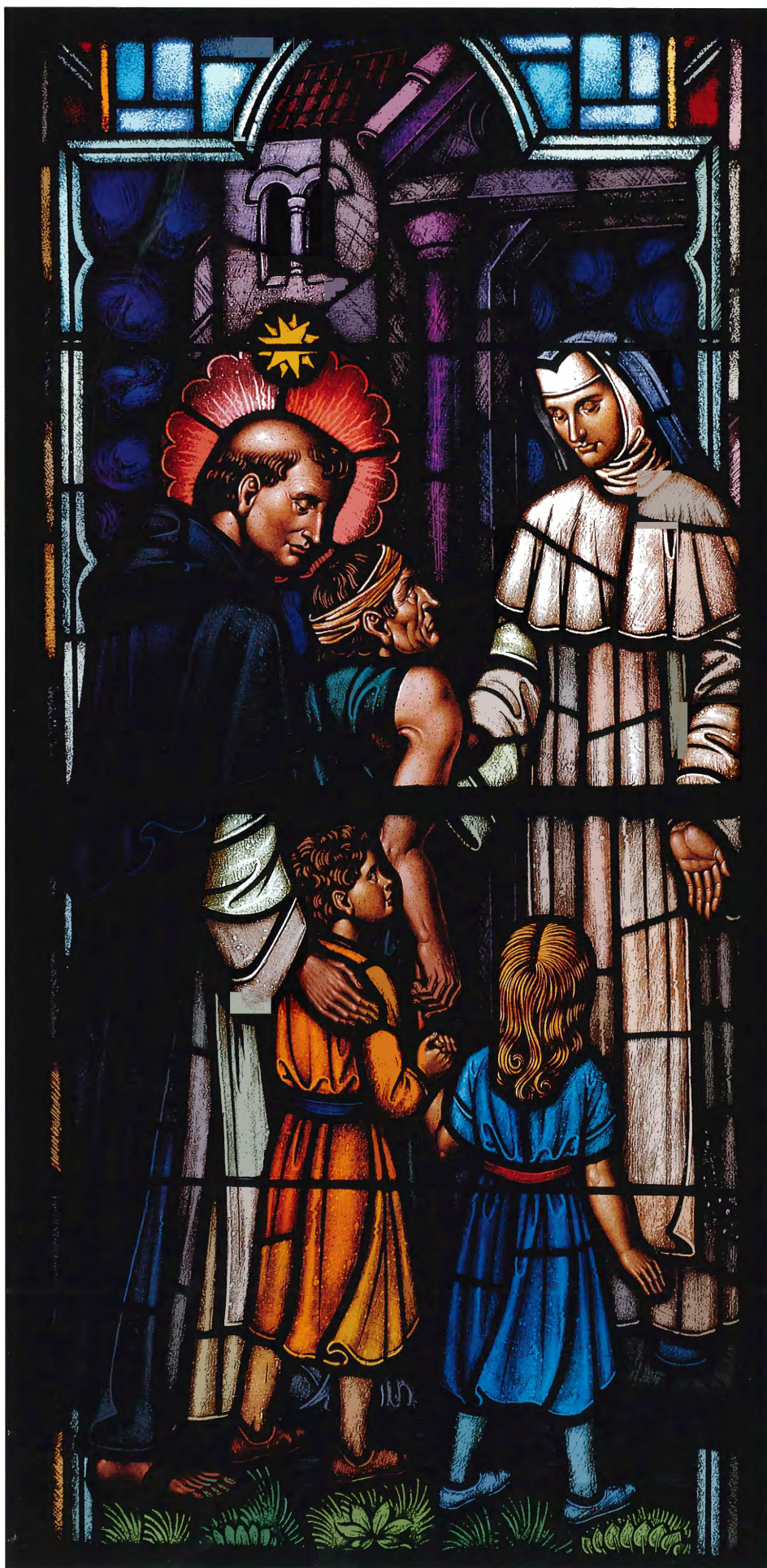
St. Dominic Receiving Rosary

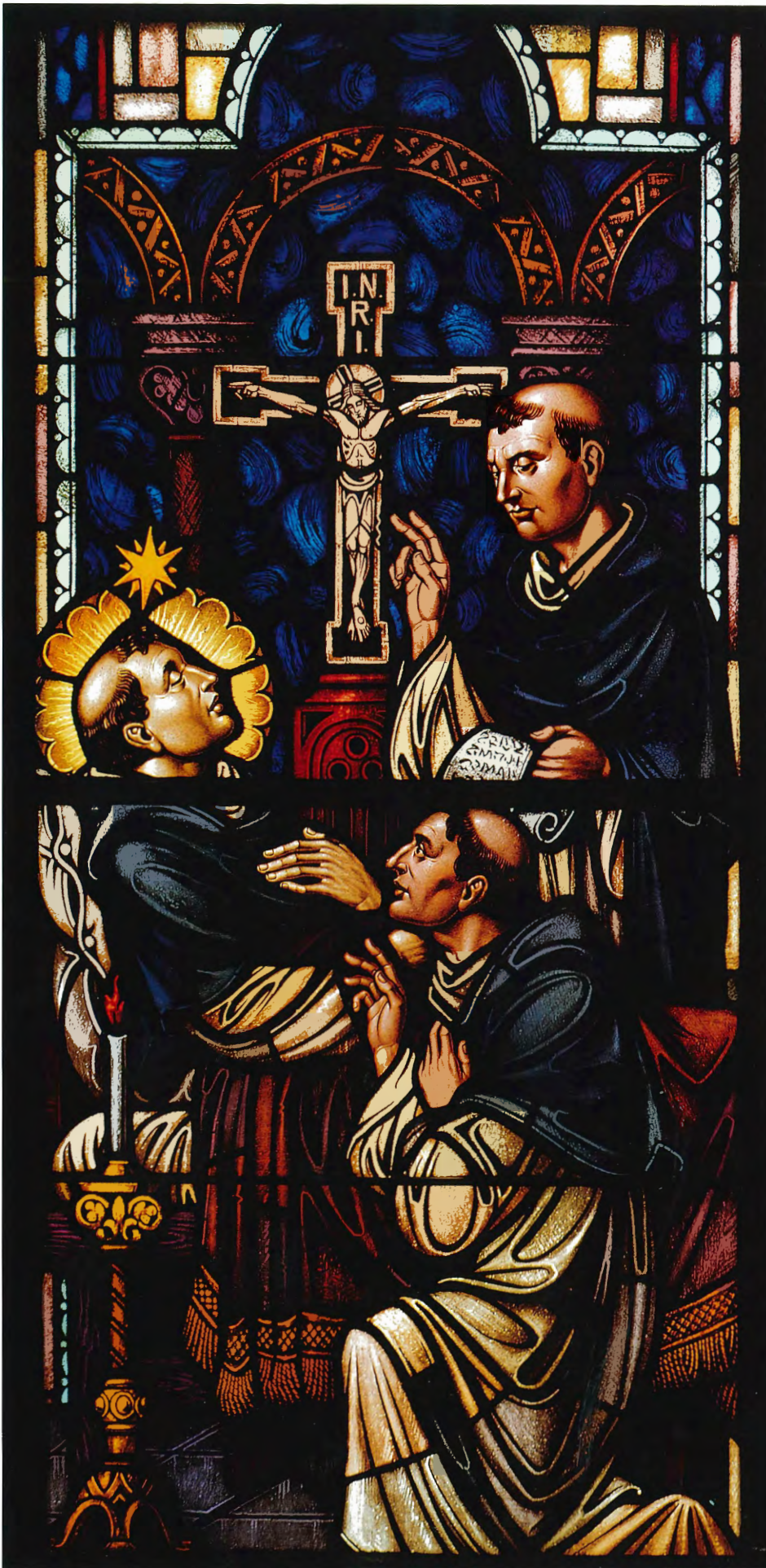
The form of the rosary today is believed to have been shaped and organized by Dominic, although the use of beads in prayer is much older than he and is not necessarily Christian; the Buddhists, for example, use a rosary that is similar to the Catholic one. What is certain, however, is that the Dominicans popularized both devotion to Mary and the mysteries of the rosary. Some scholars theorize that Dominic worked out a combination of the rosary's mental and vocal prayer in connection with his preaching, so that when his audience returned home and said the rosary in private the mention of the mystery would help them recall the sermon's text. Tradition also holds that Mary made various promises to Christians who recite the rosary: those who faithfully recite the rosary shall receive many graces, shall have during their life and at their death the light of God and the plenitude of his graces, and at the moment of death shall participate in the merits of the saints in paradise.

Establishment of Third Order

Although Dominic did not personally establish the Third Order (the Dominican Laity), he indirectly influenced its founding by his spiritual counseling of many laypeople moved by his preaching. As the Dominican friars established monasteries and priories, groups of the laity assisted them and were influenced by their spirituality. Eventually many of them formed confraternities or religious guilds, so common in the Middle Ages. Such movements may have arisen even before Dominic's death, but it was much later, in 1285, that the master general, Munio de Zamora, provided an organized rule for tertiaries.

The work of the Dominican Laity emphasizes the primary Dominican ideal: the highest walks of contemplation are not incompatible with the exercise of charity and labor for souls in one's daily life. The Dominican Laity are laymen and laywomen, single or married, who join the Dominican family compelled by a desire to live Dominican spirituality more fully. Those who desire a more organized and shared common life become lay religious. The Dominican Sisters, represented here, were founded to establish hospitals, schools, colleges, nursing homes, retreat houses, orphanages, and domestic and foreign missions.





Death of St. Dominic

On August 6, 1221, less than five years after the Holy See formally confirmed the founding of the Order of Preachers, Dominic died in Bologna, the site of one of the Dominicans' principal university houses and schools of theology. Just before his death Dominic called first all the novices around him and then the older members of the Order, to whom he gave his last testament: "Have charity in your hearts," he said. "Practice humility after the example of Jesus Christ, and make your treasure and riches out of voluntary poverty. You know that to serve God is to reign; but you must serve Him in love, and with a whole heart. It is only by a holy life and by fidelity to your rule, that you can do honor to your profession."

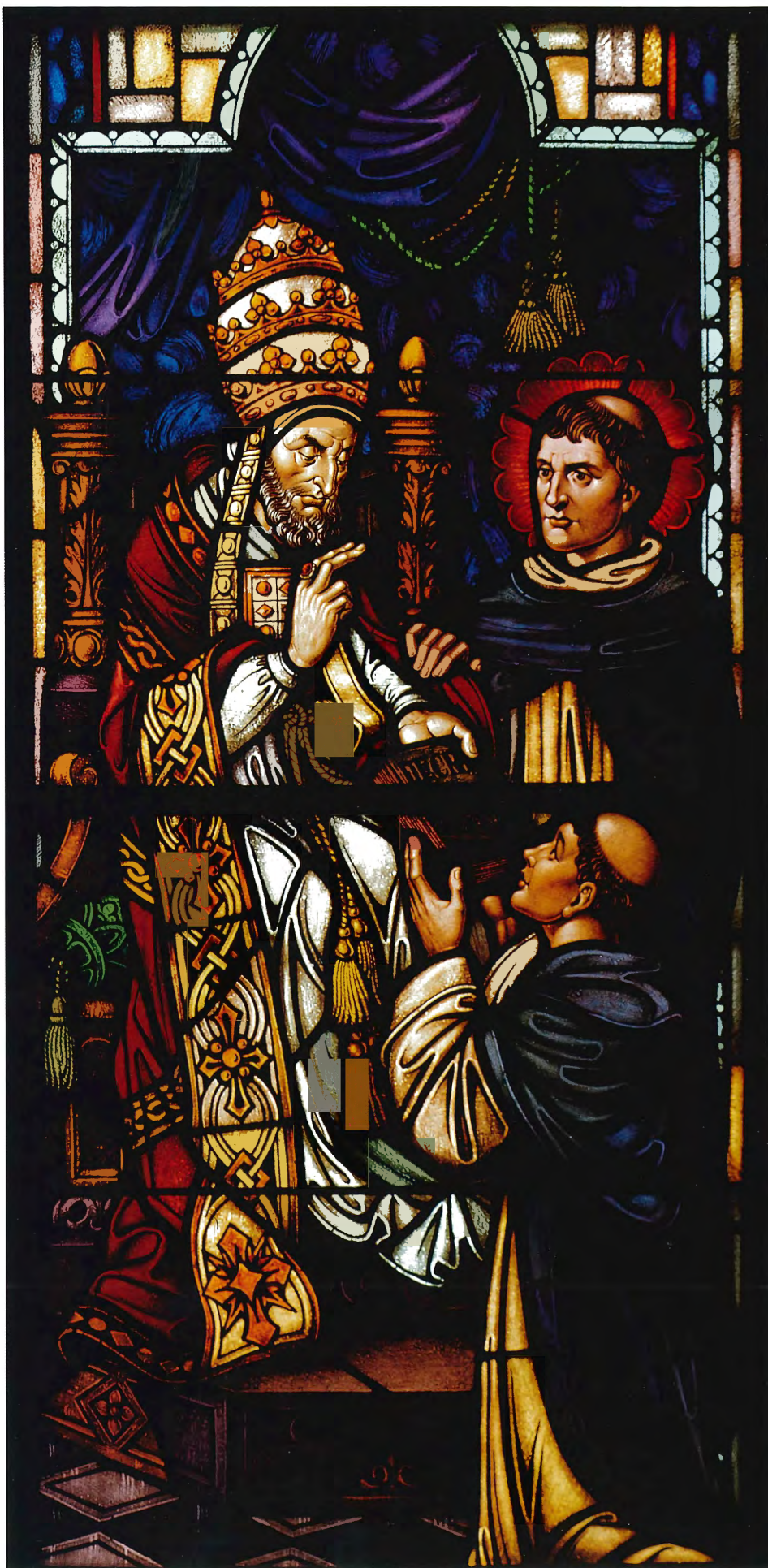
By the time of Dominic's death, some five hundred friars had spread as far as Hungary, Denmark, and England. By 1222 they had reached Krakow, Danzig, and Prague and soon after were preaching the Word in Greece and Palestine. The story of the preachers had begun.

Canonization of St. Dominic

Popular devotion to Dominic increased after his death, and in 1234, only thirteen years later, he was canonized by Pope Gregory IX, formerly Cardinal Ugolino, who earlier had been his patron.

Canonization involved two boards of inquiry—one in Bologna and one in Toulouse—where eyewitnesses reported on his holiness under solemn oath before an ecclesiastical board of inquiry. These accounts are the major sources of information about Dominic's holiness, including the numerous miracles God had worked through him. In addition, the commissioners, the pope, and the Roman curia had to consider whether he evidenced heroic sanctity. Other factors establishing sainthood included zeal for souls, fervor in prayer and preaching, generosity toward others, humility, patience, fearlessness under persecution, piety, good example, generosity, zeal for the faith, and miracles. The evidence indicated that Dominic was a person of remarkable character and breadth of vision, he had the deepest compassion for human suffering, and he saw the need to use all the resources of learning in Christ's service. The canonization ceremonies were held on July 13, 1234.

As a saint, Dominic has exhibited a powerful influence in strengthening the faith of Christians. From 1234 to 1568 the Catholic Church observed his feast day on August 5; from 1569 to 1970 it was celebrated on August 4, and since then it has been observed on August 8.





Vision of Blessed Joanna

According to tradition, Dominic's mother—Jane of Aza, also known as Joanna—had a dream before her son's conception in which she saw a hound racing through the world igniting everything with a flaming torch. Troubled by this dream, she went to pray at the Benedictine abbey of San Domingo de Silos, located in a pleasant valley about twenty miles north of Caleruega. This dream was indeed prophetic. Dominic did ignite the world with sacred truth through preaching and teaching born from a life of dedicated prayer, love for the Word of God, and a burning desire to gain souls for Christ. It is widely believed that Dominic's keen sensitivity to the sufferings of others, which he displayed from childhood on, was acquired from his mother, who, although from a noble family, was known for her compassion toward the poor and needy. From her Dominic also acquired the habit of prayer.



Blessed Mannes

Mannes (ca. 1170–1235), an older brother of Dominic, was contemplative and holy. He placed himself under his brother's guidance at least from the foundation of the Dominican Order and perhaps even much earlier. Mannes joined the Order and was known as a fervent preacher, virtuous in his habits, meek, humble, and kind. He later helped establish the priory of St. Jacques in Paris in 1217, and in 1219 he was entrusted with the care of the Dominican nuns at Madrid. After his death many miracles were attributed to his intercession. More is known about Mannes than Dominic's other siblings. It is believed that Felix de Guzmán and Jane of Aza had three sons and perhaps one daughter, for two of Dominic's nephews also joined the Order. Dominic's oldest brother, Anthony, was a diocesan priest in a hospice and devoted himself unreservedly to works of mercy in the service of the poor.

Blessed Reginald Receiving Scapular

Reginald of Orleans (1180–1220), a doctor of laws, was a prominent public figure and distinguished scholar before becoming a Dominican, having held the chair of canon law at the university in Paris. On his way to visit the Holy Land, Reginald stopped in Rome, where he was drawn to Dominic and his Order's ideal. While there he fell dangerously ill with a high fever. Tradition has it that Mary appeared to him in a vision and healed him. She also showed him the white scapular that Dominic had adopted for his Order and anointed his feet with holy oil to make them ready to spread the Gospel. Reginald later received from Dominic the scapular, described in the Order's vows as "the maternal pledge from heaven of the love of the Blessed Virgin Mary towards us." Reginald's example and eloquent preaching attracted many young men to the Dominican Order in Italy and later in Paris.



Blessed Paul, Founder of the Hungarian Province

At the Second General Chapter, held in Bologna in 1221, the Dominican Order's expansion throughout Christendom was planned in detail. The chapter fathers appointed Paul (d. 1241), a doctor of canon law from Bologna, to lead Dominican missionaries into Hungary, Poland, Albania, Russia, and Mongolia. On the mission to Hungary, in order to cover the territory more effectively, the Polish-speaking brothers took the right side of the Danube while the Hungarians took the left. The latter party went up the Danube as far as Raab, where there was a Benedictine abbey, and established the first Dominican convent. In Veszprém, Paul founded a monastery for women, setting its cornerstone into the ground himself. Paul and ninety of his brothers were martyred by the Cuman Tartars, who terrorized the borders of Hungary. These Dominicans have been venerated since.





St. Raymund of Peñafort

A renowned doctor of canon law and notable writer, Raymund of Peñafort (1175–1275) joined the Dominican Order in 1222, after a distinguished academic and preaching career in Barcelona and Bologna. His two principal works are his *Summa Casuum* on penitential discipline and his compilation of the decretals of canon law, commissioned by Pope Gregory IX. This collection of conciliar and papal decrees became a standard work for canon lawyers for nearly seven hundred years. Raymund later became the third master general of the Order. According to Dominican tradition, he once rebuked the king of Aragon for his immoral behavior. When Raymund attempted to leave the island of Majorca and return to Spain, he could not because the king had forbidden all sailors to give him passage. Raymund placed his cappa, the black mantle of the Dominican habit, on the water, stepped on it, and floated to the mainland.



St. Hyacinth

Known as the “Apostle of Poland,” Hyacinth (1185–1257) was born of a noble family in Silesia. Trained as a priest, he was appointed a canon by his uncle, the bishop of Krakow, who took him to Rome on church business in 1220. Here Hyacinth met Dominic, who influenced him so profoundly that he became a Dominican. In 1221 he was sent to Krakow, where he established the first Dominican house in Poland. During one of the Tartar invasions Hyacinth’s convent was attacked. While hurrying to hide the Sacrament, Hyacinth heard Mary, who had earlier appeared to him and told him that she would never refuse him anything, tell him not to leave her statue behind to be desecrated. It was a large statue, and Hyacinth did not see how he could carry it. “I will lighten the load,” Mary assured him. With the Sacrament in one hand and the statue in the other, Hyacinth ran through the flames and escaped from the burning convent.

Blessed Bartholomew

A noted writer of sermons and scriptural commentaries and a leading Dominican bishop, Bartholomew of Breganza (1201–70) was born in Vicenza, Italy, and educated at the university in Padua. During his studies at the university he met Dominic and joined the Dominican Order. After ordination Bartholomew was sent to preach against heresy in Lombardy and make peace among the warring factions. He preached so successfully in this difficult mission that he was called to Rome and was appointed Dominic's successor as the pope's theologian. Soon after, Bartholomew was named bishop of Limassol on the island of Cyprus and later bishop of Vicenza. He also founded the Militia of Jesus Christ, a society of the laity to work for peace. This window depicts Bartholomew dressed in bishop's vestments converting and baptizing Mongols. The olive branch refers to his role as peacemaker.



Blessed Humbert

Of all the early Dominican writers, Humbert of Romans (1200–1277), the fifth master general of the Order, most clearly recapitulated the Dominican ideal. His major concern was to help his brothers understand their vocation as preachers and to clarify Dominican law and Dominican life. His profound writings on the “grace of preaching” stress the requirements of enthusiasm, discipline, knowledge, and compassion and emphasize the nobility of the preacher's calling. Humbert codified the Dominican liturgy, wrote commentaries on the Dominican Constitutions and rule, and cast the Constitutions in their present format. His most important work is a lengthy treatise on the founding of the Dominican Order and a detailed description of Dominican offices. In his left hand Humbert holds a master copy of the Dominican Constitutions, which he always carried so that when he visited the various houses a copy could be made.





St. Peter of Verona

Peter of Verona (1205–52) was the first canonized martyr of the Dominican Order. Born in Verona, Italy, of parents who had embraced the heresy of Catharism, he was educated at the University of Bologna and was accepted into the Dominican Order by Dominic himself. Because the Dominicans were theologically trained preachers, the popes entrusted the Inquisition to them. In 1234 Peter was appointed inquisitor for the Milan area, and in 1251 his jurisdiction was extended to most of northern Italy. Although he attracted huge crowds with his preaching, as an inquisitor he also made enemies. He was martyred at the age of forty-seven. As he lay dying from the blow of a heretic's ax, Peter dipped his finger into his blood and attempted to write on the ground, "I believe in one God." His murderer, Carino, renounced his heresy, became a Dominican cooperator brother, and died with a reputation for sanctity.

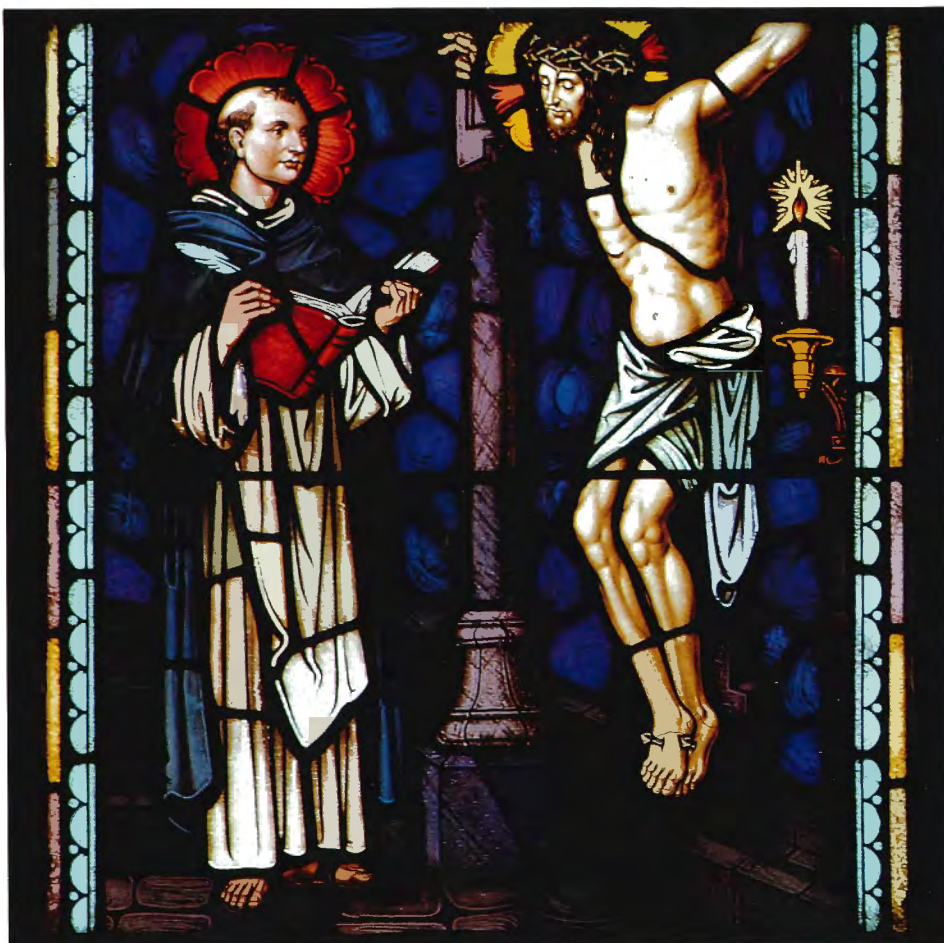


St. Albert the Great

A renowned theologian, bishop, and Doctor of the Church, Albert (ca. 1200–1280) was born to a noble German family. Against their wishes he joined the Order of Preachers. The works of the great Greek philosopher Aristotle had just been rediscovered, and the Dominicans were caught up in the wave of learning sweeping Europe. Albert lectured in several German priories and was director of studies in Cologne. His pupils included Thomas Aquinas. Called "Great" because of his vast knowledge of chemistry, architecture, philosophy, music, and mathematics, he helped organize the studies of the Dominican Order. In 1260 Albert was appointed bishop of Regensburg, Germany, but resigned two years later, believing that he could be more useful teaching. His writings include biblical and theological works, sermons, treatises on logic, metaphysics, ethics, and the physical sciences. He is the patron saint of students of the natural sciences.

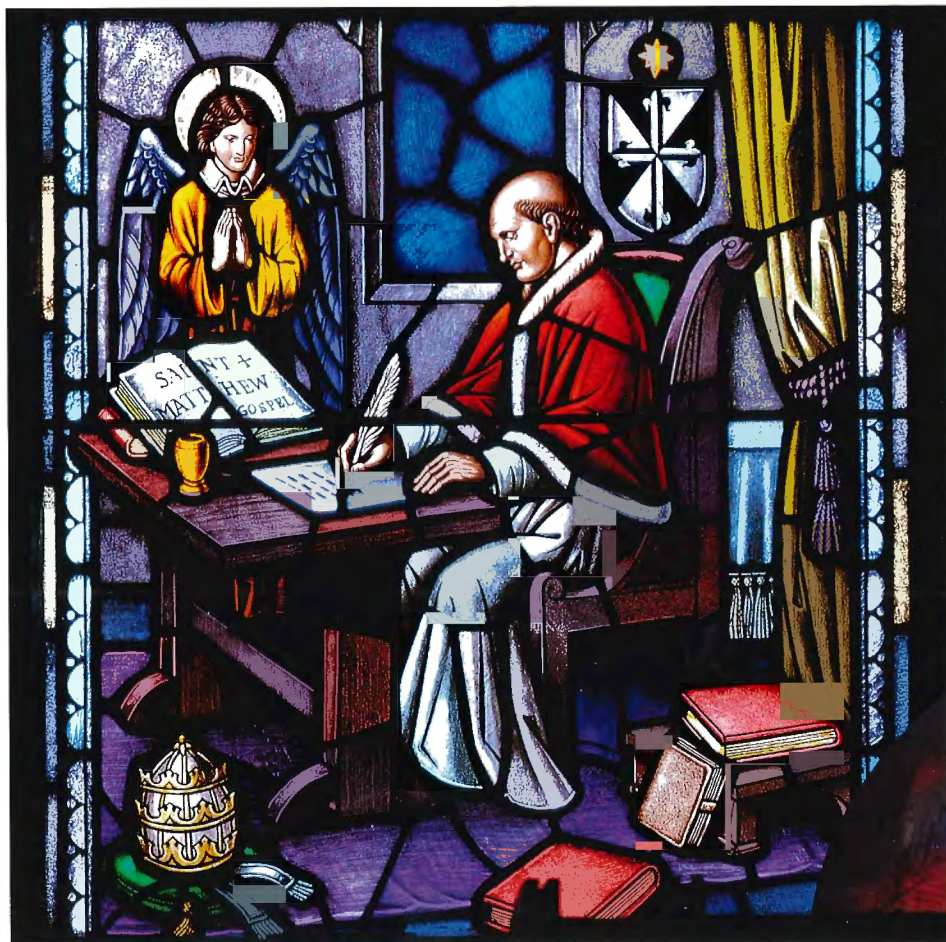
St. Thomas Aquinas

A great philosopher and theologian, esteemed by many as the greatest Doctor of the Church and the “Universal Teacher of the Church,” Thomas Aquinas (1225–74) devoted his life to teaching, preaching, and writing. Born in Rocca Secca, Italy, Thomas was both saint and genius. His writings are recognized as milestones in the history of human thought, and his *Commentary on the Gospels* and *Summa Theologica*, among the most important of all theological works, are studied in seminaries throughout the world. Unafraid to investigate faith by powers of reason, he recognized that faith is not an enemy of reason but a type of knowledge that strives for deeper understanding and ultimately wisdom. Toward the end of his life, while praying before a crucifix, Thomas heard a voice asking what reward he wanted for his labors. His reply: “None but yourself, O Lord.” He is the patron saint of Catholic universities, colleges, academics, and schools.



Blessed Benedict XI

A Dominican friar who later became pope, Benedict XI (1240–1304) was born Nicholas Boccasina to poor parents in Treviso, Italy. As a child, he was placed in the care of an uncle who was a priest there. He proved highly intelligent, so his uncle taught him Latin and other clerical subjects. Benedict was elected master general of the Order in 1296 and was made a cardinal in 1298. He later became bishop of Ostia and as papal legate to Hungary attempted to settle the civil war there. Benedict supported Pope Boniface VIII's decree excommunicating Philip IV, king of France. When William of Nogaret, Philip's councilor, imprisoned Boniface in the castle of Agnani in France, Benedict rallied papal forces to rescue him. On October 22, 1303, Benedict was elected pope but died after serving only eight months. He wrote a volume of sermons and commentary on the Gospel of Matthew, the psalms, and the Apocalypse.





St. Margaret of Hungary

Margaret (1242–70) is a celebrated saint of the Second Order Dominicans, the Order's cloistered nuns. The daughter of Bela IV, king of Hungary, Margaret was born in the castle of Turoc during the Tartar invasions. At the age of three she began staying with Dominican nuns at Veszprém. Some years later the king built a convent for Dominican nuns in Budapest, which his daughter entered; she became a Dominican in 1261. She refused to leave the convent even to marry Ottokar, king of Bohemia, choosing to spend her life in prayer, extreme penance, and menial work. Her devotional life centered on the Eucharist and Christ's Passion. Every Lent she fasted strictly, went without sleep, and performed austerities with long prayers, sometimes accompanied by visions. The book of music symbolizes the Dominican tradition of chanting the office daily; the white lily signifies purity.



St. Agnes of Montepulciano

A Dominican nun, Agnes (1268–1317) was renowned for her diligence in prayer and her extraordinary charity. Although born of a wealthy family in Gracchiano, Italy, she believed that charity is the only way to acquire the virtue of humility: there is no humility without charity; the one nourishes the other. She first joined the Sisters of the Sack (so called because of their rough clothes) in Montepulciano. But when a new foundation was established in Proceno, Agnes was sent there as housekeeper; later she served as bursar and superior. Meanwhile her austerities and her visions of Christ, Mary, and the angels had become so well known that the citizens of Montepulciano invited her to return. She did so and founded a convent in premises formerly used as brothels. Because she sought perfection according to the way of Dominic, she placed the convent under the direction of the Dominicans, and it grew and prospered.

St. Catherine of Siena

The unschooled daughter of a wealthy merchant, Catherine (1347–80) left writings that theologians still ponder and for which she was proclaimed a Doctor of the Church, one of only two women Doctors (the other is St. Theresa of Avila). A member of the Dominican Laity, Catherine deplored the Italian civil anarchy and lack of church reform and worked to restore the papacy in exile in Avignon. A woman in a world dominated by men, she nevertheless influenced popes, chided cardinals, and lectured kings. Her dictated *Dialogue of St. Catherine*, the celebrated mystical work, is a religious classic. Tradition holds that Christ appeared to Catherine and offered her two crowns: one of gold, signifying earthly honors, and the other of thorns, denoting suffering, contempt, and failure. Because of her devotion to Christ's sufferings, Catherine chose the latter. For this Christ rewarded her with the sacred marks of the stigmata.



St. Vincent Ferrer

Born in the province of Valencia, Spain, Vincent Ferrer (1350–1419) joined the Dominican friars in 1367. In Spain, France, and elsewhere he drew huge crowds among Jews and Muslims as well as Christians as he warned of the evils of the time and preached the need for penance and church reform. A significant figure in ending the Western Schism, he worked tirelessly for peace and unity within the church. Vincent is depicted holding the Book of Revelation, its key theme inscribed in Latin: “*Timete Deum et date illi honorem quia venit hora iudicii eius*” (“Fear God and give honor to him for the hour of his judgment is coming”). The flame above his head symbolizes the Holy Spirit’s call to preach the Gospel. Vincent is known as a preacher of the Apocalypse, represented by the trumpet, according to Revelation: “At the time when you hear the seventh angel blow his trumpet, the mysterious plan of God shall be fulfilled.”





St. Antoninus

At sixteen, Antoninus (1389–1459) joined the Dominican Order and for the next forty years served as local or provincial superior in various Italian priories. He founded the convent of San Marco under the patronage of Cosimo de Medici and also the sodality of St. Martin. In 1446 Antoninus was appointed archbishop of Florence and undertook the reform of his diocese, whose clergy, he discovered, were profoundly uneducated. He produced a widely used manual for confessors and his *Summa Historiale*, describing the scholastic method used to educate Dominicans since the time of Thomas Aquinas. His writings include a highly regarded *Summa* of moral theology, treatises on the Christian life, and a world history. Antoninus taught that the state had a duty to govern for the common good. He is portrayed in his bishop's vestments giving to the poor.



Dominican Pleading with Queen Isabella

The fifteenth century was the age of exploration, and the Dominicans became active missionaries to the newly discovered lands. An important advocate of Christopher Columbus's great venture of 1492 was Bishop Diego de Deza, the Dominican bishop of Palencia, whose own goal was to establish missions along Columbus's proposed route. Diego persuaded local Dominicans to plead with Queen Isabella for financing for Columbus's expedition, thus securing his own objective as well. Isabella I of Spain (1451–1504) was known as the "Catholic Queen" because of her strong faith. Her confessors were Dominican friars, and she ensured that Dominican monasteries and convents in Spain were protected from attack. Isabella's patronage of Columbus made possible his discovery of America; this great legacy is noted by Columbus's ship in the background.

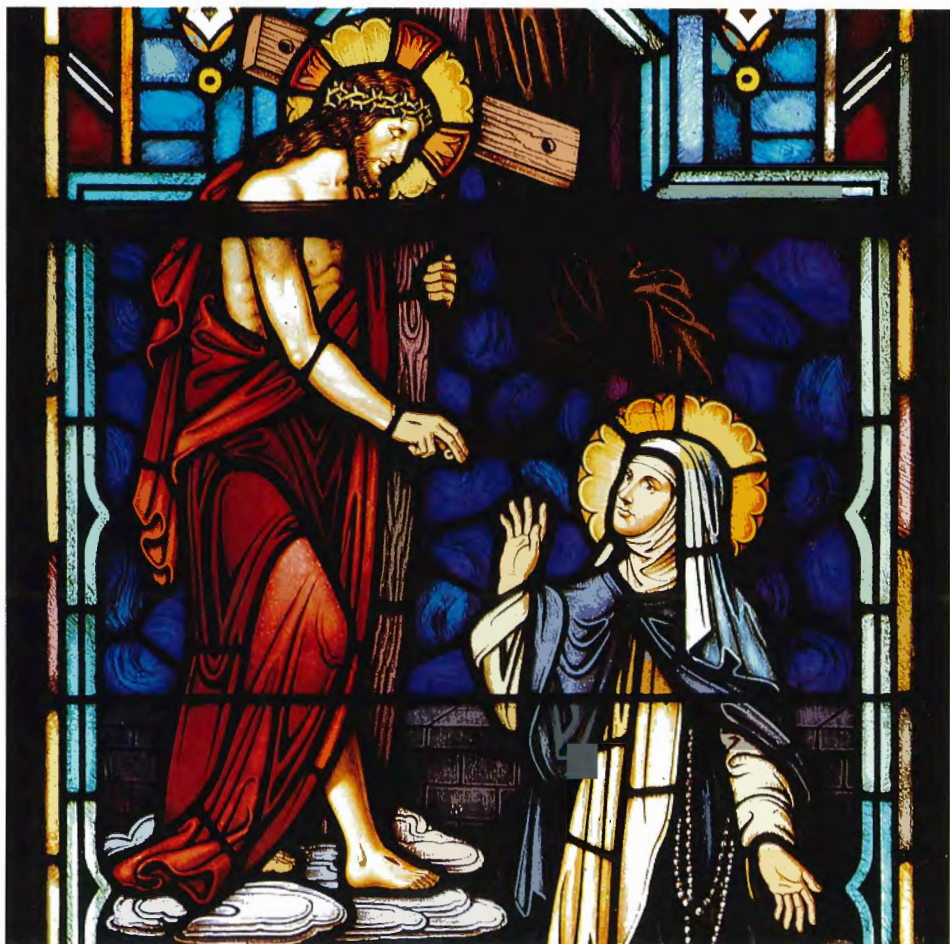
St. Pius V

One of the most important leaders of the Counter Reformation, Pope Pius V (1504–72), born Michael Ghislieri in the Ligurian region of Italy, joined the Dominican Order at the age of fourteen. He lectured in philosophy and theology, held the offices of master of novices and prior, and later served as commissary general of the Inquisition in Rome. On becoming pope in 1565 Pius enforced the decrees of the Council of Trent and checkmated the naval power of the Ottoman Turks in the Mediterranean. He reformed the breviary, completed the catechism of the Council of Trent with translations in many languages, and revised, as part of the Tridentine Reform, the Roman rite missal. Pius was known for his compassion for the destitute and oppressed. After the papal election, instead of hosting an elaborate banquet, he ordered that the food be given to people in real need. Tradition holds that he once restored a beggar's severed foot.



St. Catherine de Ricci

Renowned for her extraordinary mysticism, Catherine de Ricci (1522–90) is one of five Dominican women who have been canonized. (The others are St. Rose of Lima, St. Agnes of Montepulciano, St. Catherine of Siena, and St. Margaret of Hungary.) Born in Florence to the noble Ricci family, she joined the Second Order Dominicans at the monastery of St. Vincent in Prato, in Tuscany, at the age of thirteen and later governed the monastery as prioress for thirty-six years. Her life exemplifies the contribution of women to the life of the Order and the church as well as to society in general. Noted for her devotion to the crucifix, a concrete image of suffering and love, she relived Christ's Passion every Friday for twelve years; she also received the stigmata. Her letters to Pope Pius V and other leaders illustrate her courageous work for church reformation and constitute a rich contribution to spirituality and theological thought.





St. Louis Bertrand

A Dominican friar, Louis Bertrand (1526–81) was born Luis Beltrán in Valencia, Spain, where he spent most of his ministry. However, he is renowned for his missionary work in Colombia, Panama, and the Lesser Antilles from 1562 to 1568 and is credited with baptizing many Native Americans. First assigned to the territory of New Granada, he found it difficult to understand the native language. Louis prayed for the gift of tongues, and his prayer was answered, for the natives understood him and were converted. When attacked by an armed man in Colombia, he made the sign of the cross over the gun and it was transformed into a crucifix. Louis was one of the earliest Spanish missionaries to raise his voice against the rapacity of his countrymen in the New World. Well known for his role in training young religious, he is the Dominican Order's patron saint of novice masters.



St. John Gorcum

John of Gorcum (d. 1572), a Dominican priest, was one of nineteen religious who were hanged by militant Calvinists in Holland for defending church teaching. In 1572 the town of Gorcum had just been captured by the Gueux, an extremist group of Dutch Calvinists who had continued a war of independence from Spain through acts of piracy. Hearing of the local priests' plight, John left the safety of his parish and went to Gorcum in disguise to give whatever assistance he could. Several times he entered the town to administer the Sacrament to priests who were being cruelly tortured. Eventually he too was taken prisoner and tortured. Although the priests had been offered their freedom in return for denying Catholic teaching on the Eucharist and papal primacy, they refused to do so. The site of their martyrdom soon became a place of pilgrimage.

St. Martin De Porres

Known as the “Apostle of Charity,” Martin De Porres (1579–1639) was born in Lima, Peru, the son of a slave. While a young man, he was accepted as a cooperator brother at the Dominican priory in Lima and spent his life there as a barber, farm laborer, and the like. Helping in the infirmary, Martin learned the art of medicine and spent long hours with the sick and dying, particularly slaves and the poor, giving rise to many stories about his closeness to God and the miracles attributed to his intercession, primarily his gift of healing. Here he is shown healing a sick child whose worried mother looks on. Daily he fed nearly two hundred people, and weekly he disbursed hundreds of dollars’ worth of food, clothing, and other necessities of life among Indians, Africans, and Spaniards. Martin is the patron saint of work for interracial justice and harmony.



St. Rose of Lima

The first person born in the Americas to be canonized, Isabel de Flores y del Oliva (1586–1617) was the daughter of Spanish parents in Peru. At a young age she had a vision of Mary, who called her the “Rose of Saint Mary”; thus, she is known as Rose of Lima. When she was twelve, she decided to devote her life to God. Believing that God had made her a “little” person, she did what she considered “little” things. As a Dominican tertiary, she offered all her small acts of penance for the good of souls in the New World. Rose also had many visions; in one she wore a crown of red roses, mirroring Christ’s crown of thorns. Rose of Lima is the patroness of the Americas.





St. Peter and St. Paul

When Dominic was in Rome seeking papal confirmation of his Order, he had a mystical experience in which St. Peter and St. Paul played an important role. While waiting to see Honorius III, Dominic took refuge in prayer. His favorite shrine was the Vatican basilica, where, night after night, he invoked the aid of St. Peter and St. Paul. In a vision one night these two great apostolic missionaries appeared to Dominic and authorized him to preach with apostolic zeal and authenticity, symbolized by Peter's staff and Paul's book. They also gave him this commission: "Go and preach, for to this ministry thou art called." Then they disappeared, replaced by an image of Dominic's friars traveling in pairs throughout the world, preaching the Word of God to all nations. This vision reassured Dominic and served as a prophecy regarding the growth and expansion of the Order of Preachers. The vision became a reality, for wherever Dominic preached the people flocked to him, eager to hear his words. Within just thirty-five years of his death the Order numbered five thousand priests and two thousand other clerics and cooperator brothers.

Grand Altar Windows

The majestic windows high above the grand altar depict the Holy Family and the two greatest Dominicans. The central window portrays the Sacred Heart of Christ, the incarnate manifestation of God's love for his people as revealed in the life, death, and resurrection of his Son. Flanking this window to the left is one of Mary, the Blessed Mother, patroness of the Dominican Order. To the right is one of St. Joseph, patron saint of the Northeastern Province, the first Dominican province in North America. The two outer windows depict St. Dominic and St. Thomas Aquinas. These windows enhance the celebration of the Mass by emphasizing that the Holy Family and the saints are companions in prayer along with the faithful community of Christ.

These windows, installed when the church was built in 1875, were each the gift of an individual donor. Of special note is the St. Joseph window, donated by Mrs. William Tecumseh Sherman, wife of General Sherman of the Union army.





St. Cecilia Rose Window

St. Cecilia (fifth century) is honored as one of the patronesses of the Dominican Order, for it was on her feast day in 1206 that Dominic gathered the religious community in the village of Prouille, France, for the first time at the chapel. During his apostolic journeys, Dominic often visited this chapel to celebrate Mass. Prouille, located between Fanjeaux and Montreal, was surrounded on all sides by those hostile to the faith; yet Dominic chose this site for his foundation after seeing a flame descending from heaven there. Widely regarded as the patron saint of music and musicians, Cecilia is depicted holding a portative organ, surrounded by six angels playing musical instruments—cymbals, viola, lute, trumpet, and harps. The rose window, based on the circle as a symbol of eternity, originated in the Gothic period and is one of the most majestic liturgical art forms.



Chapel Windows

Dominic is referred to as “Lumen Ecclesiae” (“Light of the Church”). The “O Lumen,” a hymn to Dominic, is sung nightly in Dominican communities throughout the world. It is prayed in procession at the end of evening prayers.

The Salve Regina (“Hail, Holy Queen”) is sung every evening by Dominicans. According to tradition, the Blessed Mother prays for the security of the whole Order as Dominicans sing, “Turn then, most gracious advocate, thine eyes of mercy toward us.”

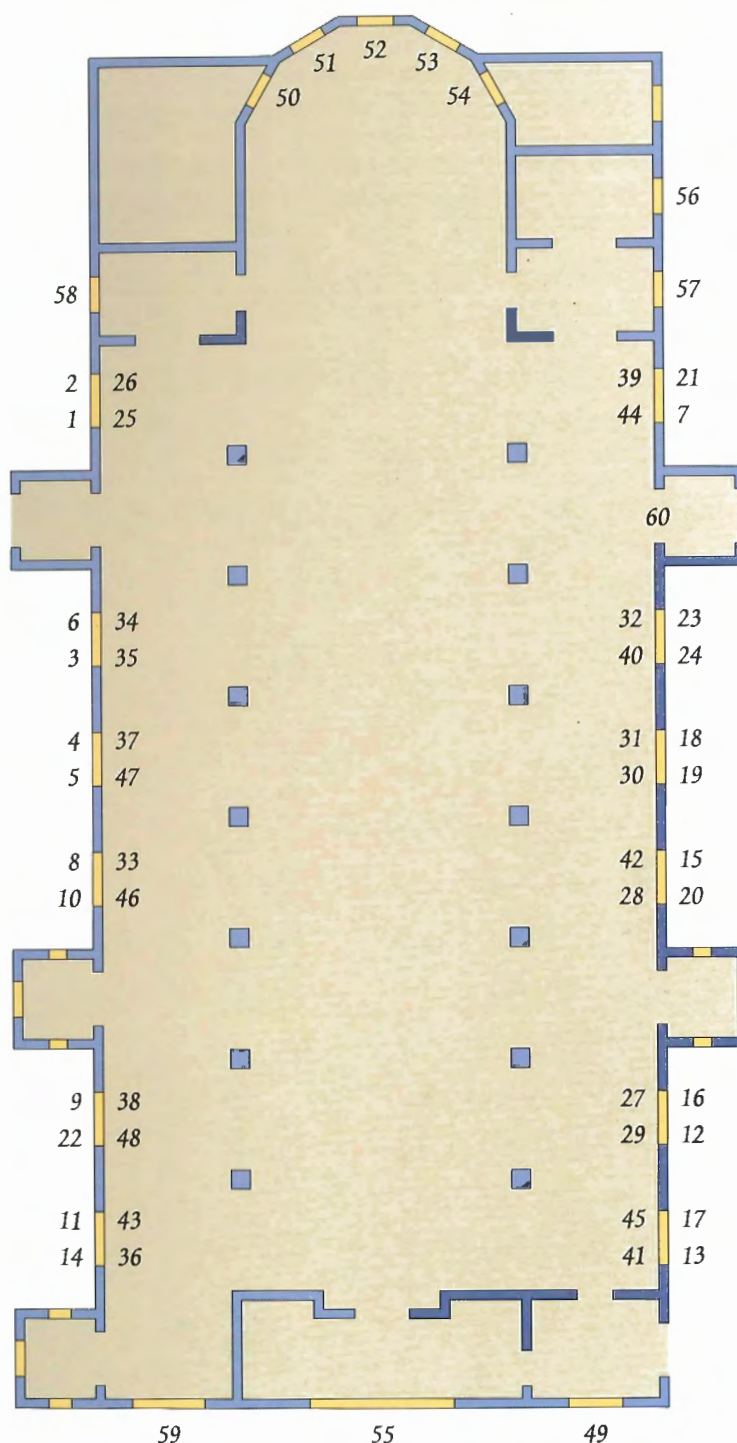
The Sacred Heart linking Christ to priests is a popular symbol of the priesthood. In the rite of ordination the phrase “Alter Christus” (“another Christ”) reminds us that, although Christ himself is present to his church, the priest acts as “another Christ” by virtue of his ordination.



*The Life of St. Dominic**

1. Birth of St. Dominic
2. Baptism of St. Dominic
3. St. Dominic Studies at Palencia
4. St. Dominic Sells His Books
5. St. Dominic Offers Himself as Ransom
6. St. Dominic's Ordination
7. St. Dominic Preaching to the Albigenses
8. Miracle at Fanjeaux
9. St. Dominic Establishes Second Order
10. St. Dominic Meets Simon de Montfort
11. St. Dominic Refuses Episcopate
12. Vision of Innocent III
13. Pope Honorius Confirms Order of Preachers
14. St. Dominic Meets St. Francis
15. St. Dominic Disperses Brethren
16. Miracle at St. Sixtus
17. St. Dominic Raises Dead Child
18. First General Chapter
19. Establishing Foundation in Poland
20. St. Dominic, Papal Theologian
21. St. Dominic Receiving Rosary
22. Establishment of Third Order
23. Death of St. Dominic
24. Canonization of St. Dominic

**Windows ordered chronologically, as in book; some titles reworded*



*Dominican Saints and Blessed**

25. Vision of Blessed Joanna
26. Blessed Mannes
27. Blessed Reginald Receiving Scapular
28. Blessed Paul, Founder of the Hungarian Province
29. St. Raymund of Peñafort
30. St. Hyacinth
31. Blessed Bartholomew
32. Blessed Humbert
33. St. Peter of Verona
34. St. Albert the Great
35. St. Thomas Aquinas
36. Blessed Benedict XI
37. St. Margaret of Hungary
38. St. Agnes of Montepulciano
39. St. Catherine of Siena
40. St. Vincent Ferrer
41. St. Antoninus
42. Dominican Pleading with Queen Isabella
43. St. Pius V
44. St. Catherine de Ricci
45. St. Louis Bertrand
46. St. John Gorkum
47. St. Martin De Porres
48. St. Rose of Lima

Other Windows

49. St. Peter and St. Paul
50. St. Dominic
51. Blessed Mother
52. Sacred Heart
53. St. Joseph
54. St. Thomas Aquinas
55. St. Cecilia Rose Window
56. O Lumen
57. Salve Regina
58. Alter Christus
59. Under Our Lady's Mantle
60. Shield of St. Joseph's Province

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Text by Mary Moran · Photography by Carol M. Highsmith

Produced by Archetype Press, Inc., Washington, D.C.: Gretchen Smith Mui, Editor, and Robert L. Wiser, Designer

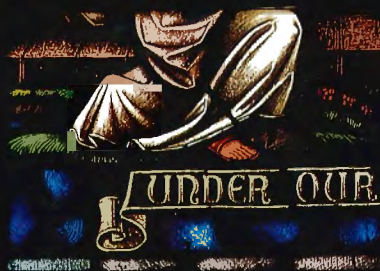
Printed by The Stinehour Press, Lunenburg, Vermont, on 100-pound Potlatch Vintage Dull text and cover

Publication made possible through a generous gift of Mary Moran. Proceeds to go toward restoration and maintenance of the windows.

Front cover: "St. Dominic Disperses Brethren" (detail), Dominic's last meeting with the brothers in Prouille, France

Front inside cover: Shield of St. Joseph's Province (eastern United States area of the Dominican Order) with the Latin motto "Veritas" ("Truth")

Back cover: "Under Our Lady's Mantle," St. Dominic's celebrated vision of Mary, in which she assures him of her protection of the Dominicans



UNDER OUR



LADY'S MANTLE